

Vaux.

1625.

A

New Almanack and
Prognostication for the
yere of our Lord God

1625.

Being the first from Leapyer

Calculated and composed for
the Meridian of the ancient City
of DURHAM, where the Pole is
mounted aboue the Horizon al-
most 55 degrees: seruing also for
Saylers that trauell beyond the
Seas.

Non nobis nati sumus.

*Behold how that I haue not labored
for my selfe onely, but for all them that
seeke knowledge.*

By John Vaux Curate of St. Eilens
Awckland.

LONDON,

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Stationers.

Times prohibited from marriage, is from the 28 of November the last yeare, to January 14. Again, from the 13 of February to the 25 of April, Also from the 23 of May to the 12 of June.

**A Table of the foure Termes and their returns,
or Elsoyne dayes, dayes of Exception, Retur-
na breuium, and apparence, for this
yeare 1625.**

**Hillary Terme begins January 24, and ends Feb. 12,
and hath 4 Returnes.**

<i>Return.da. or da. of Esson.</i>	<i>Da. of Ex.</i>	<i>Return.br.</i>	<i>Da. of appa.</i>
Octab. Hillar.	Jan. 20	Janu. 21	Janu. 22
Quin. Hillar.	27	28	29
Craft. Purif.	Feb. 3	Feb. 4	Feb. 5
Octab. Purif.	9	10	11

**Easter Terme begins the 4 of May, and ends the 30
of May, and hath 5 Returnes.**

Quin. Pasch.	May 2	May 2	May 3	May 4
Tres Pasch.	9	10	11	12
Menf. Pasch.	16	17	18	19
Quinq. Pasc.	23	24	25	26
Craft Ascen.	27	28	28	30

**Trinity Terme begins the 17 of June, and ends the 6
of July, and hath 4 Returnes.**

Craft. Trinit.	June 13	June 14	June 15	June 16
Octab. Trin.	20	21	22	23
Quind. Trin.	27	28	29	30
Tres Trin.	July 4	July 4	July 5	July 6

**Michaelmas Terme begins the 10 of October, and ends
the 28 of Nouember, and hath 8 Returnes.**

Octa. Mich.	Octob. 6	Octob. 7	Octob. 8	Octo. 10
Quind. Mich.	13	14	15	17
Tres Mich.	20	21	22	24
Menf. Mich.	27	28	29	31
Craft. Anim.	Nou. 3	Nou. 4	Nou. 5	Nou. 7
Craft. Marti.	12	14	15	16
Octab. Mart.	18	19	21	22
Quind. Mart.	25	26	28	28

A bricfe Computation of time compleat within
this present yeare 1625.

	years
S ince the Creation of the world,	5595
Since England was divided into parishes	989
Since the death of Saint Cuthbert Bishop of Durham, March 20, unto whose memory the said day was consecrated.	939
Since the building of Durham.	730
Since the sinking of Hell-kettles.	446
Since the coynning of money at Durham	429
Since the Bible was divided into Chapters, as we now reade them in the Church.	418
Since Beamont hill was first so named	308
Since the great field fought against the Scots betwixt Beware Parke and Hewils Crosse, neere Durham.	279
Since Duze bridge at Porke was broken down	61
Since the birth of our Souer. K. James, Iune 19	58
Since the rebellion of the 2 Northern Charles	56
Since the great fire in Darnton.	40
Since the great plague in Durham, Darnton, and other places of the Countrey.	28
Since the Birth of Fredericke the Prince Elector Palatine, & the Lady Elizabeth his wife, Aug. 19. both were borne in the yeare 1596.	29
Since the Birth of our gracious K. Charles, Feb. 19.	25
Since the damnable powder treason, Nou. 5.	20
Since the last great frost.	17
Since the last deep snow,	10
Since S. Lukes flood, that all the Riuers in the Bishopricke of Durham were on floate,	4
Since the ill Lady day in Lent.	3
Since his Matesties inauguration in England, March 24. compleat 22. But current	23

January hath xxxj dayes.

-) First qu. the 5 day, 31 min. after 1 after noone.
 Full moon the 13 day, at 1. afternoone.
 (Last qu. the 21 day, 27 min. past 2 after noone.
 New moon the 28 day, 41 min. after 7 in the morn.

1	a	New per. da.	Aq. 27	11	d	
2	h	Oct. Steph.	Pi. 12	12	e	1 post Epiph.
3	c	Oct. John.	pil. 26	13	f	
4	d	Oct. Innocen	Tri. 10	14	g	Felicitis
5	e	Dep. of Edm	ari. 24	15	a	
6	f	Twelte day.	tau. 7	16	b	Marcelli
7	g	Felix & Jan.	tan. 20	17	c	Antonii
8	a	Luctan.	Ge. 3	18	d	Prisce.
9	b	1 Sun. af. Epiph.	Ge. 15	19	e	2 post Epiph.
10	c	Sol in Aquari	Ge. 27	20	f	Fab & Seb.
11	d	Linus Bish.	can. 9	21	g	Agnetis.
12	e	Archadius.	can. 21	22	a	Vincentii.
13	f	Hillary bish.	Leo 2	23	b	
14	g	Felix.	Le. 14	24	c	
15	a	Mauricius.	Le. 25	25	d	Conu. Pauli.
16	b	2 Sun. af. Epiph.	Vir. 7	26	e	Septuagesima.
17	c	Anthony.	vir. 19	27	f	
18	d	Prisca virg.	Lib. 1	28	g	
19	e	Mollstan bish.	lib. 14	29	a	
20	f	Octab. Hillar.	lib. 26	30	b	
21	g	Agnes.	Sc. 9	31	c	
22	a	Vincent.	Sc. 23	1	d	February.
23	b	3 Sun. af. Epiph.	lag. 7	2	e	Purif. Mariæ.
24	c	Term begins	lag. 21	3	f	Blasii.
25	d	Con. of Paul	cap. 9	4	g	
26	e	Policarpus.	cap. 10	5	a	Agathæ.
27	f	Quind. Hillar.	Aqu. 5	6	b	Dorotheæ
28	g	Julian. bish.	Aq. 20	7	c	
29	a	Valerius.	Pisc. 5	8	d	
30	b	4 Sun. af. Epiph.	pil. 20	9	e	Esse mth.
31	c	Saturne.	Tri. 5	10	f	

February hath xxviii day.

-) First quarter the 4 day 24 min. after 4 in the morn.
 ● Full moon the 12 day 13 min. after 8 in the morn.
 (Last qu. the 20 day, 20 minuts after 3 in the morn.
 ● New moone the 26 day, 29 min. after 5 at night.

1	d	Widg. fast.	Ar. 19	11	g	
2	e	Widg. of 39	Ca. 2	12	a	Cincium.
3	f	Craft. Purif.	tau. 16	13	b	
4	g	Gilbert.	tau. 29	14	c	Valentini.
5	a	Agathe.	Ge. 11	15	d	
6	b	5 Sun. aft. Epip.	Ge. 24	16	e	Inuoca. i.
7	c	Amandus.	Ca. 6	17	f	
8	d	Apollontus.	can. 18	18	g	Concordia.
9	e	sol in Pife.	Leo 0	19	a	
10	f	Oct. Purif.	Le. 11	20	b	
11	g	Euphrassa.	Le. 26	21	c	
12	a	Cerine eudo.	Vir. 5	22	d	Cathedra Petri
13	b	Septuagesim.	vir. 16	23	e	Remin. Fast.
14	c	Valentine.	vir. 28	24	f	Marche.
15	d	Faustine bish	Li. 11	25	g	
16	e	Julian virg.	Li. 23	26	a	
17	f	wed. go out.	Sc. 6	27	b	
18	g	Simon bish.	Sc. 19	28	c	
19	a	Pr. Charl. born.	Sha. 2	1	d	March.
20	b	Sexagesima.	sag. 16	2	e	Oculi 3.
21	c	69 Martyrs.	cap. 0	3	f	
22	d	Peters chair	Ca. 15	4	g	Adriani.
23	e	Policar. fast.	Ca. 29	5	a	
24	f	Matthias.	Aq. 14	9	b	
25	g	Uiterne.	Aq. 29	7	c	Perpetue.
26	a	Inu. of Paul.	Dis. 14	8	d	
27	b	Shrove sun.	Dis. 28	9	e	Latare.
28	c	Oswald.	Ar. 13	10	f	

March hath xxxi dayes.

first qu. the 5 day, 26 min. after 9 at night.
 full moon the 14 day, 22 min. after 1 in the morn.
 last qu. the 21 day, 51 min. after 11 before noone.
 new moon the 28 day, 41 min. after 3 in the morn.

1 d	Dauid.	Ar. 27	11 g	
2 e	Th wednes.	tau. 10	12 a	Gregori.
3 f	Maurice.	tau. 24	13 b	
4 g	Adrian mart.	Ge. 7	14 c	
5 a	Focas.	Ge. 19	15 d	
6 b	Quadragesima.	Can. 2	16 e	Judica.
7 c	Perpetua.	can. 14	17 f	Gertrudis.
8 d	Dep. of Jel.	can. 26	18 g	
9 e	Ember week	Leo 8	19 a	
10 f	Agapet.	Le. 20	20 b	
11 g	Sol in Arie.	Vir. 2	21 c	Benedicti.
12 a	Gregory bish	vir. 14	22 d	
13 b	2 Sun. in Lent.	vir. 26	23 e	Palma.
14 c	Candidus.	Lih. 8	24 f	
15 d	Longine.	Li. 20	25 g	Anun. Mar.
16 e	Gertrude.	Sc. 3	26 a	
17 f	Patricke.	Sc. 15	27 b	
18 g	Edward con.	Sc. 28	28 c	
19 a	Ios. Ma. hus.	Sa. 12	29 d	
20 b	3 Sun. in Lent.	Sa. 26	30 e	Easter day.
21 c	Benedict.	cap. 10	31 f	
22 d	Afrodoso.	cap. 24	1 g	Spill.
23 e	Theodore.	Aq. 9	2 a	
24 f	Init. Key. lac.	Aq. 24	3 b	
25 g	Anun. of Ma	Pil. 8	4 c	Ambrosi.
26 a	Castor mart.	Pil. 23	5 d	
27 b	Midlent Sund.	Ari. 7	6 e	Quasim.
28 c	Dorothe.	Ar. 21	7 f	
29 d	Quintine.	taur. 5	8 g	
30 e	Quirine.	tau. 18	9 a	
31 f	Idelme.	Ge. 2	10 b	

April hath xxx. dayes.

- First quarter the 4 day 22 min. after 3 in the aftern.
- Full moon the 12 day 42 min. after 3 in the aftern.
- Last qu. the 19 day, 21 minnts after 6 at night.
- New moone the 26 day, 26 min. past 2 afternoone.

1	g	Theodor. vir.	Ge. 15	11	c	
2	a	Mary Egyp	Ge. 27	12	d	Miserere. Dom.
3		5 Sund. in Lent	can. 10	13		
4	c	Ambrosius.	can. 22	14	f	Tiburtii.
5	d	Martian,	Leo 4	15	g	
6	e	Sixtus mart	leo 16	16	a	
7	f	Euphemia.	leo 28	17	b	
8	g	Egillippus.	vir. 10	18	c	Valeriani.
9	a	7 Virgins.	vir. 23	19	d	
10			Lib. 5	20		
11	c	Guthlace.	lib. 17	21	f	
12	d	Iustus bish.	Scor. 0	22	g	
13	e	Zeon.	leo. 12	23	a	Georgii.
14	f	Oswald.	leo. 25	24	b	Marc.
15	g	Leonard.	sag. 9	25	c	
16	a	Isidor.	sag. 22	26	d	Centare.
17			Cap. 6	27		
18	c	Cluthertus.	cap. 20	28	f	Vitalis.
19	d	Alphage.	Aqu. 5	29	g	
20	e	Simeon.	Aq. 19	30	a	May. Phil. &
21	f	Quintin.	Pisc. 4	1	b	(Iac)
22	g	Sother.	pif. 18	2	c	
23	a	St. George.	Ari. 3	3	d	Innen. Cru.
24		1 Sund. aft. East	Ari 17	4		Voc. iuc.
25	c		Tau. 0	5	f	Gorhardi.
26	d	med. come in	tau. 14	6	g	Ioan. Port.
27	e	Edith.	tau. 27	7	a	Ascens. Dom.
28	f	Vitalis.	Ge. 10	8	b	
29	g	Pet. of Mil.	Ge. 22	9	c	
30	a	Erkenwald.	Can. 5	10	d	

May hath xxxj dayes.

first qu. the 4 day, 43 min. after 9 in the morning.
 full moon the 12 day, 18 min. after 3 in the morn.
 last qu. the 18 day, 36 min. after 10 at night.
 new moone the 26 day, 19 min. after 2 in the morn.

I. Idus. & Jac.			II. Exaudi		
I		can. 17	II		
2	c	Quind. Pasch.	12	f	Nerei.
3	d	Inuent. cross.	13	g	Servati.
4	e	Leo 12	14	a	
5	f	Leo 24	15	b	Sophia.
6	g	Goddard.	16	c	
7	a	John Port Lat.	17	d	
8	b	John of Ben.	18	e	Pentecost.
9	c	3. Sun. aft. East.	19	f	
10	d	Tres Pasch.	20	g	
11	e	St. Jerome.	21	a	
12	f	St. 8	22	b	Helena.
13	g	St. 22	23	c	
14	a	Acheley.	24	d	
15	b	Boniface.	25	e	Trinit.
16	c	Ag. 5	26	f	
17	d	Ag. 19	27	g	
18	e	cap. 3	28	a	
19	f	cap. 17	29	b	Corp. Christi.
20	g	Mens. Pasch.	30	c	Chrispini.
21	a	Corpet mar.	31	d	
22	b	Barnardine.	I	e	June.
23	c	Dunstan. bish.	2	f	Marcelli.
24	d	Hellen Qu.	3	g	
25	e	Julian vir.	4	a	
26	f	Tri. 13	5	b	Bonifacii.
27	g	Tri. 27	6	c	
28	a	Quin. Pasch.	7	d	
29	b	Dona & Reg.	8	e	2 post Trinit.
30	c	Augustine.	9	f	Primi.
31	d	Ge. 6	10	g	
		Ge. 19			
		Can I			
		can. 13			
		can. 25			
		Leo 7			
		Le. 19			

June hath xxx dayes.

-) First qu. the 3 day, 2 min. after 3 in the morning.
 ● Full moon the 10 day, 41 min. after high noone.
 (Last qu. the 17 day, 5 min. after 5 in the morning.
 ● New moon the 24 day, 17 min. past 3 after noone.

1	e	Pichomede.	Vir. 1	11	a	Barnabr.
2	f	Marcelline.	bir. 13	12	b	
3	g	Erasmus.	bir. 26	13	c	
4	a	Petroff. <i>fall</i>	Li. 8	14	d	
5	b	<i>Whit Sunday</i>	Li. 21	15	e	3 post Trinit.
6	c	Wolfran bish.	Seco. 4	16	f	Iustin.
7	d	Paulus bish.	Seco. 17	17	g	
8	e	Ember week	Se. 0	18	a	
9	f	Edmund tra.	sag. 14	19	b	Geruasii.
10	g	Innocent.	sag. 28	20	c	
11	a	Julia Canc.	cap. 12	21	d	
12	b	Trinity Sun.	cap. 27	22	e	4 post Trinit.
13	c	Craft. Trin.	Aq. II	23	f	<i>fall</i>
14	d	Wed. com. tn.	Aq. 26	24	g	Iosua. Bapt.
15	e	Vita & Mod.	pil. II	25	a	
16	f	Corp. Christ	pil. 25	26	b	
17	g	Termine begun	Tri. 9	27	c	
18	a	Mart. & Mar	Tri 23	28	d	
19	b	Nat. Reg. Iac.	taur. 7	29	e	Pet. Paul.
20	c	O & Trinit.	tau. 20	30	f	
21	d	Walburge.	Se. 3	1	g	Julie.
22	e	Albane.	Se. 16	2	a	Visit. Mar.
23	f	Andr. <i>fall</i>	Se. 28	3	b	Procopii
24	g	<i>S. Iohn. Day</i>	can. 10	4	c	Vlrici
25	a	Urbanus.	can. 22	5	d	
26	b	2 Sun. aft. Trin.	Leo 4	6	e	6 post Trin.
27	c	Quind. Trin.	Leo 16	7	f	
28	d	Leo. <i>fall</i>	Leo 27	8	g	Chiliani.
29	e	<i>S. Peter</i>	bir. 9	9	a	
30	f	Con. of Paul	bir. 21	10	b	Sep. Frat.

July hath xxxj dayes.

first qu the 2 day, 51 min. after 6 at night.
 full moon the 9 day, 38 min. after 8 at night.
 Last qu. the 16 day, 50 min. after 10 in the morn.
 New moone the 24 day, 14 min after 6 in the morn.

1	g	Oct. of John.	Lth. 3	11	c	Pii.
2	a	Wilt. of Ma	Li 16	12	d	
3	b	3. Sun. aft. Trin	Li. 29	13	e	7 post Trinit.
4	c	Tres Trin.	Sc. II	14	f	
5	d	Anselmus.	Sc. 25	15	g	
6	e	Terme ends.	Sc. 8	16	a	
7	f	Martialis.	Sc. 22	17	b	Alexii.
8	g	Dep. of Erk.	cap. 6	18	c	Rosinz.
9	a	Cyrillus.	cap. 21	19	d	Sarz.
10	b	4. Sund. af. Trin	Aqu. 6	20	e	8 post Trinit.
11	c	Tran. Ben.	Aq. 21	21	f	
12	d	Rabor & Fel	Dis. 6	22	g	Mar. Mag.
13	e	Sol in Leo.	Pi. 20	23	a	
14	f	Bonauentur.	Arie. 5	24	b	Christinz.
15	g	Swithen.	Ari 19	25	c	Jacobi Apoll.
16	a	Kenelme.	Tau. 3	26	d	Annz.
17	b	5. Sun aft. Trin.	tau. 17	27	e	9 post Trinit.
18	c	Albanus.	gem. 0	28	f	
19	d	Ruf. & Just.	Ge. 13	29	g	Martha.
20	e	Margar. bir.	Ge. 25	30	a	
21	f	Dog day beg.	can. 7	31	b	
22	g	Mary Mag.	can. 19	1	c	August.
23	a	Apollin. fast	Leo. 1	2	d	
24	b	6 Sund. aft Trin	Le. 13	3	e	10 post Trinit.
25	c	S. James ap	Le. 25	4	f	Iosiz.
26	d	An. m. of Ma	Air. 6	5	g	
27	e	7 Sleepers.	bir. 18	6	a	Sexti.
28	f	Samson.	Lth. 0	7	b	Donati.
29	g	Init. Reg. Scot.	Li. 12	8	c	
30	a	59 years since.	Li. 24	9	d	
31	b	7. Sun. aft. Trin.	Sc. 7	10	e	11 post Trin.

August hath xxxj dayes.

First qu. the 1 day, 53 min. after 8 in the morning.
 Full moon the 8 day, 13 min. after 4 in the morning.
 Last qu. the 14 day, 12 min. after 9 at night.
 New moon 22. 10 night. First q. 30. at 8 night.

1	c	Lammas.	leo. 19	11	f	
2	d	Stephen.	sa. 3	12	g	Clara.
3	e	Inuent. Ste.	sag. 16	13	a	Hippolyti.
4	f	Justine.	capo	14	b	
5	g	Thomas con	cap. 15	15	c	Assumpt. Mar.
6	a	Sixtus bish.	cap. 29	16	d	
7	b	8 Sun. af. Trin.	aqu. 14	17	e	12 post Trin.
8	c	Ciriacke.	Aq. 29	18	f	
9	d	Romanemar	Dil. 14	19	g	
10	e	Lawrence.	Dil. 29	20	a	
11	f	Tiburt.	Tri. 14	21	b	
12	g	Clare virg.	Tri. 28	22	c	
13	a	Sol in Virg.	tau. 12	23	d	Zachzi.
14	b	9 Sun. aft. Tri.	tau. 26	24	e	Barthol. Apost.
15	c	Assumpt. M.	Ge. 9	25	f	Ludouic.
16	d	Roch. mar.	Ge. 22	26	g	
17	e	Oct. of Laur.	Can. 4	27	a	
18	f	Agapite vir.	can. 17	28	b	Augustini.
19	g	Magn. mar.	can. 29	29	c	Dec. Iona.
20	a	Lewis.	Le. 10	30	d	
21	b	10 Sun. aft. Tr.	Le. 22	31	e	14. post Trinit.
22	c	Oct. Assump.	Vir. 4	1	f	Septemb.
23	d	Timoth. bish.	vir. 15	2	g	Veronicz.
24	e	Bartholom.	vir. 27	3	a	
25	f	Ludouicus.	Lib 9	4	b	
26	g	Seuerine.	Li. 21	5	c	
27	a	Dog dayes end.	Deco. 3	6	d	
28	b	11 Sund. af. Tr.	De. 16	7	e	15 post Trinit.
29	c	John behead.	De. 28	8	f	Natal. Mar.
30	d	Felix & Iuda.	sag. 11	9	g	
31	e	Paulinus.	sag. 25	10	a	

September hath xxx dayes.

full moon the 6 day, at high noone.
 Last qu. the 13 day, 52 min after 10 in the forenoone
 New moon the 21 day, 30 min. past 2 afternoone.
 first qu. the 29 day, 14 min. after 6 in the morning.

1 f	Giles Abbot. cap. 9	11 b	
2 g	Anthony mar cap. 23	12 c	
3 a	Gregory. Aq. 8	13 d	
4 b	12 Sund. af. Tr. Aq. 23	14 e	16 post trinit.
5 c	Bertinus. pif. 8	15 f	
6 d	Regina Ma. pif. 23	16 g	Euphema.
7 e	Pat. D. Eliz Ari. 8	17 a	
8 f	Pat. of Mar Ar. 22	18 b	Richard.
9 g	Gorgonius. Can. 7	19 c	
10 a	Silulus. tau. 20	20 d	
11 b	13 Sund af. Tri. Ge. 4	21 e	Math. Apost.
12 c	Maxintian. Ge. 17	22 f	
13 d	sol in Libra. Can. 0	23 g	Eldre.
14 e	Holy crosse. can. 13	24 a	Samuelis.
15 f	Oct. of Mar. can. 25	25 b	
16 g	Edith. Leo 7	26 c	
17 a	Lambert. Le. 19	27 d	
18 b	14 Sun. af. Trin. Vir. 1	28 e	18 post Trinit.
19 c	Januarius. vir. 13	29 f	Michaelis Auth.
20 d	Ember week vir. 25	30 g	Hieronym.
21 e	Matthew ap. Lib. 6	1 a	October.
22 f	Maurice. lib. 18	2 b	
23 g	Tecla. Sco. 0	3 c	
24 a	Indrochius. sco. 13	4 d	Francisci.
25 b	15 Sun. alt. Tri. sco. 25	5 e	19 post Trin.
26 c	Cyprian. sag. 8	6 f	
27 d	Colme & Da sag. 21	7 g	
28 e	Exuper. Ca. 5	8 a	
29 f	Michael Ar. cap. 19	9 b	Dionysii.
30 g	Jerom ptest. Aqu. 3	10 c	Gedeonis

October hath xxxj dayes.

- Full moon the 5 day, 6 min. after 9 at night.
- Last qu. the 13 day, 7 min. after 4 in the morning.
- New moon the 21 day, 45 min. after 6 in the morning.
- First quarter the 28 day, 9 min. past 2 after noone.

1	a	Remigius b.	Aq. 17	11	d	Bourchardi.
2	b	16. Sun. af. trin.	Pis. 2	12	e	20 post trinit.
3	c	Candidus.	pis. 17	13	f	
4	d	Leodegarius	Ari. 2	14	g	
5	e	Maximintan	Ari 16	15	a	Hedwigis.
6	f	Octab. Mich.	tau. 1	16	b	Galli.
7	g	Sergius ma.	tau. 15	17	c	
8	a	Delagius.	tau. 29	18	d	Lucæ Euang.
9	b	17. Sun. af. Trin	Ge. 12	19	e	21 post trinit.
10	c	Term begin	Ge. 25	20	f	
11	d	Nichasius.	can. 8	21	g	Vrsulæ.
12	e	Wilfride bir.	can. 21	22	a	
13	f	Sol in Scorpio.	Leo 3	23	b	Seuerini.
14	g	Edward.	Le. 13	24	c	
15	a	Wolstan.	Le. 27	25	d	Chrysanthi.
16	b	18. Sun. alt. Tr.	Vir 9	26	e	22 post trinit.
17	c	Ethelred.	vir. 21	27	f	
18	d	S. Luke Ev.	Lib. 3	28	g	Sim. & Iudæ.
19	e	Frideswide.	Li. 15	29	a	
20	f	Tres Mich.	Li. 27	30	b	
21	g	11 Mart. bir.	Sc. 10	31	c	Wolfgangi.
22	a	Mary Salo.	Sc. 22	1	d	November.
23	b	19. Sun. af. Tr.	Sa. 5	2	e	23 post trinit.
24	c	Crisp. & Cris	Sa 18	3	f	
25	d	Fortunate.	Cap. 1	4	g	
26	e	Ursula.	cap. 15	5	a	
27	f	Menſe Mich.	cap. 29	6	b	Leonhardi.
28	g	Sim. & Iudæ	Aq. 13	7	c	
29	a	Marcus bt.	Aq. 28	8	d	
30	b	20. Sun. af. Tr.	pis. 13	9	e	24 post trinit.
31	c	Quint. Jac	pis. 27	10	f	

Nouember hath xxx dayes.

Full moon the 4 day, 6 min. after 8 in the morning.
 Last qu. the 11 day, 55 min. after 11 at night.
 New moon the 19 day, at 10 at night.
 First qu. the 26 day, 23 min. after 9 at night.

1	d	All Saints.	Ar. 11	11	g	Martini.
2	e	All Soules.	Ari. 26	12	a	
3	f	Craft Anim.	tau. 10	13	b	
4	g	Amantius.	tau. 23	14	c	
5	a	Dom. tical.	Ge. 7	15	d	Casimiri.
6	b	21. Sun. aft. Tr.	Ge. 20	16	e	25 post trinit.
7	c	Wilibrode.	can. 3	17	f	
8	d	4 crowned.	can. 16	18	g	
9	e	Theodore.	can. 28	19	a	Elizabethz.
10	f	Justus bish.	Le. 11	20	b	
11	g	Martin bish.	Le. 23	21	c	Oblat. Mar.
12	a	Craft. Martin.	birg. 5	22	d	Ceciliz.
13	b	Sol in Sagit.	bir. 17	23	e	26 post trinit.
14	c	Joane.	bir. 29	24	f	
15	d	Macute.	Li. 11	25	g	Catharinz.
16	e	Demare.	Li. 24	26	a	Conradi.
17	f	Hugh bish.	Sc. 6	27	b	
18	g	Octab. Mart.	Sc. 19	28	c	
19	a	Elizabeth.	Sa. 1	29	d	
20	b	23. Sun. aft. Tr.	sag. 15	30	e	1 Aduent.
21	c	Pres. of Mar	sag. 28	1	f	December
22	d	Cicilia bir.	cap. 11	2	g	
23	e	Clement.	cap. 25	3	a	
24	f	Grigolon.	Aq. 9	4	b	Barbarz.
25	g	Quind. Mart.	Aq. 24	5	c	
26	a	Linus bish.	pis. 8	6	d	Nicholai.
27	b	Aduent sund	pis. 23	7	e	2 Aduent.
28	c	Terme ends.	Ari. 7	8	f	
29	d	Fast	Ari. 22	9	g	Ioachimi.
30	e	Andrew Ap.	taur. 6	10	a	Christiani.

December hath xxxi dayes.

- ☾ Full moon the 3 day, 47 min. after 9 at night.
 ☾ Last qu. the 11 day, 52 min. after 8 at night.
 ● New moon the 19 day, 41 min. after 11 before noon.
 ☽ First quarter the 26 day, 10 min. past 5 in the morn.

1	f	Lop Bishop.	tau. 19	11	b	
2	g	Libanus.	Ge. 3	12	c	
3	a	Oliv. depof.	Ge. 16	13	d	Lucia Oil.
4		2 Sund. in Adu.	Ge. 29	14		3 Advent.
5	c	Sabba Abb.	can. 11	15	f	
6	d	Nicholas bi.	can. 24	16	g	
7	e	Ambrose.	Leo 6	17	a	Lazari.
8	f	Concep. of M.	Le. 18	18	b	
9	g	Cyprian Ab.	Mir. 0	19	c	
10	a	Eulalia.	vir. 13	20	d	
11		3 Sund. in Ad.	vir. 25	21		Thomaz Apof.
12	c	Sol in Capric.	Lib. 7	22	f	
13	d	S. Lucie.	Li. 19	23	g	
14	e	Ember week	Sc. 2	24	a	Adx & Eur.
15	f	Valerian Bi.	Sc. 14	25	b	Natal. Domini
16	g	Wisdomia.	Sc. 27	26	c	Stephani.
17	a	Lazarus.	fag. 10	27	d	Johnis.
18		4 Sund. in Adu.	fag. 23	28		Infant.
19	c	Clement.	Cap 7	29	f	
20	d	Julian.	cap. 21	30	g	Davidis.
21	e	Thom. apof.	Aqu. 5	31	a	Sylvestri.
22	f	30 Martyrs.	Aq. 20	1	b	Januar. 1626
23	g	Victor. virg.	Disc. 4	2	c	
24	a	Claudy.	vil. 19	3	d	
25		Christm. day	Tri. 4	4		
26	c	S. Stephen.	Tri. 18	5	f	
27	d	S. John.	Tau. 2	6	g	Piphan.
28	e	Immaculate	tau. 16	7	a	
29	f	Thom. Bee.	tau. 29	8	b	
30	g	James transl.	Ge. 13	9	c	
31	a	Silvester.	Ge. 25	10	d	

Vaux. 1625.

A
Prognostication,

for the yeare of our
Lord God.

1625.

Being the first from
Leape-yeare.

Calculated and especially re-
ferred to the latitude and Me-
ridian of the Citie of Durham:
serving also for the whole
Realme of England.

With diuers prettie notes and
pleasant obseruations
fit for Schollers.

By *Iohn Vaux* Curate of
S. Helen Awckland.

LONDON.
Printed for the Company
of Stationers,

1625.

To the Reader.

GEntle Reders; I have framed this yeere
Alminacke to serue for both computa-
tions, fitting as well for travellers as those
that are home bred, whereby you may per-
ceiue the difference betwixt the forraigne ac-
compt and ours. The vse whercof is thus: In
the first columnne of each moneth is placed
the number of the dayes of their moneth,
which beginneth with ij. whereby you may
vnderstand that the beginning of the for-
raigne kalender began 10. dayes before, in
the precedent moneth.

The sixt Columnne serueth for the Domini-
call letter, and weeke dayes. And the seuenth
Colomne serueth for their Festiuali dates, and
this is plaine enough, and sufficient without
any familiar example, or further instruction.
And so farewel. March 10. 1625.

A true discription of the
four Quarters of this yeare 1625.
Of Winter.

Winter (according to Astronomically computation) began the 13. of Decem-
ber last 1624. at what time the Sun entred in-
to the first minute of the Southerne and Tro-
pical signe *Capricornus*, making then the
daies shortest, and the nights longest, at which
time hee began his Northerne progresse to-
wards his *Aequator*. This Quarter is of it
owne nature cold and dry, at which time the
earth is at rest, and ceaseth to bring forth, that
it may gather together againe, & recover the
lost strength against Summer: from whence
Winter most commonly bindeth the earth,
which it warmeth and couereth with snowe
as with a garment, and refresheth it with 'tore
of raine: For snow and ice are comfortable
to corne and fruit, and bringeth plenty of all
things. And after the Sunne hath accom-
plished his last degrees vnder *Aquarius* and *Pis-*
ces, he openeth the earth with new and plea-
sant gales of winde, and prepareth the Spring
time. And this is the generall and proper
temperament or moderation of every quarter

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of the year, which is alwaies to be considered in Meteorologie, least wee speake of flowers in Winter, and of Ice in Summer.

The diseases incident vnto this quarter are such as accompany old age or dotage: viz. the Gout, Sciatica, trembling of the ioynts, bleare eyes, the cough, the stone and stranguary, cramp, paulsie, the shrinking of the sinewes, dropfies, and all cold diseases that come by want of blood.

Of the Spring.

THE Spring beginneth at the Sunnes entrance into the first minute of *Aries*, making then the daies and nights of a length throughout the whole world, which will bee this year the 11. of March. This quarter is by nature hot and moist. For then the Sunne is both come neerer vnto his Verticall point, and also to starres of a hotter nature, causing thereby the drier winds to blow, of which sort are *Subsolannus* and *Fauonius* called the West-windes, wherewith superfluous humours are wasted and consumed, the seede conueniently sown, & the ground stirred & made fit to bring forth; which setteth forward Trees, Vines, Flowers and leaues, and bedecketh the Earth with grasse and hearbes. And because the new and tender come lately sprung vp requireth

moistning

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moistning shewers, there ariseth in the morning with the Sun *Pleiades*, *Hyades* and *Orian*, and in the euening *Arcturus* tempestuous and moist starres, which stirre vp raine and moist winds. At the length the Sunne comming to *Gemini*, moueth conuenient and temperate heate to the former seed time.

The diseases of this quarter are such as are incident vnto Infancie, which be these that follow, viz. the small Poxe, Measels, Squinancie, *Morbus regius*, Shingles, Ring-wormes or Tettors, Saint *Antonies* fire, the Wateriags, the Frosgan, Scabs, Ichings, the Fellon, Pustles, Inflammations, hot Agues, and such like.

Of the Summer.

Summer beginneth at the Suns ingresse into the first minute of the Northerne and Tropicall signe *Cancer*, which will bee the 12th of Iune. This Quarter is by nature hot and dry, at whose beginning there ariseth *Prasepe*, *Asel*, and other fixed starres of a moistning vertue, from whence by the Suns accessse is stirred vp raine, to bring forward Corne and other Fruit. But after that the things growing from the earth haue attained a iust increase, and by heat waxeth toward maturatiō and ripenesse, the Sun approaching the hot signe *Leo*, there ariseth *Sirius* and *Procyon*, which are starres of

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a hot constellation: therefore great heate is stirred vp, to the tempering whereof the *Estesian* winds blow in the day time. Afterward the Sunne comming to *Virgo*, the said heate is mitigated by little and little, and at the rising of *Arcturus* it bringeth raine.

The diseases of this Quarter be collicks, rising of the spleen, leprosie, pimples in the face, obstructions, teuers of blood, apostumes, jaundise, plurisies, stiches, inflammations, and such as proceed of aduult choler and distemper of blood,

Of Autume or Haruest.

AUtume beginneth the 14. of September when the sunne entreteth into the first minute of the Equinoctiall signe *Libra*, making then the nights equall with the dayes. This Quarter is by nature cold & drie. For the heate ceaseth with the Summer passed. And although plentifull showers do then fall, so that the vintage is than bundant, & the winter seede time made more commodious: yet notwithstanding the remaining heate of the ayre which by the Suns accessse to hot stars in *Sagittarius* is somewhat increased, and the moisture of the earth drawn vp, the ground cherished & prepared for the winter following, least cold comming of a suddaine, might hurt the seede & winter corne.

The

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The diseases of this Quarter are crudities & humors of the stomacke, surfetings, paines in the backe, darkenes in the sight, *Vertigos* or turning of the braine headach, retention of v-
tre, canker, fistulae emeroïdes, the stone, and strangurie, toothach, with impediments in the eyes and such like.

Of the Distinction of Ages.

The yeare is divided into parts, for either we intreat of the time of peregrination, or of the distinction of ages, or of the coming of our Lord. The time of peregrination, may be said to be twofold, that is to say, either of the life contemplative which is mentioned in that space of time which is betwixt Epiphany and Septuagesima, wherein the morrall lawes are read; or of the life active, which wee set forth from White-Sunday untill Advent-Sunday, that is to say, when the Histories of the Kings and Prophets are recited.

The time of the distinction of ages, we speake of from Septuagesima untill Easter. For in Septuagesima is represented the beginning of the world; and of the first age from Adam. In Septuagesima is set forth the beginning of the second age from Noah. In Quinquagesima (which some call *Etto mihi*) is declared the third age from Abraham. In Quadragesima (which is the first Sunday in Lent) is menti-

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oned the beginning of the fourth age from Mo-
ses. And it is called Quatragesima in a mis-
call sence: For, the number fortie is made of
four and ten: For four times ten or ten
times four makes forty. And by the number
four, is signified the new Testament, because
it consisteth in four Euangelists. And by ten
is signified the old Testament, because it is
contained in the ten commandments of the
law. For he fasted forty daies, who kept him-
selfe free & fasting from them all, which strait-
ly charged to keepe both the Testaments, that
like as the flesh fasteth outwardly from meat,
euē so the mind should fast inwardly from sin.

In the first Sunday inclusiuely from Qua-
drigesima is represented the beginning of the
fift age from David. In the passiō of our Lord,
called good-friday, is representēd the beginning
of the first age from Christ our Sauour. So in
the feast of the Pascheouer, or Easter, is repre-
sented the seuenth age which belongeth to glo-
rification. And in the next Sunday following,
which the Latines call dies Dominica in albis,
but more vulgarly Low-sunday, we vnderstā
the vniuersall resurrection and life eternall.
Which number of ages is also represented by
y^e number of y^e seueⁿ daies of the weeke, ac-
cording to the nature and qualitie of euery of the
seauen planets, from whom the said daies doe
begetow

known their names. The time of expectation is represented in Aduent: And it may be brought forth foure waies; that is to say, of the last Iudgement, of the Saviour comming into this earthly world, reconciling the sinner, and calling to glory. All which are manifested by the readings and Gospels, which are then recited upon the Sundaies in Aduent.

Why the church keeps the memorial of these Feasts, and why they are called moueable
 Septuagesima is so called, because it containeth 70 daies: for it beginneth a Dominica in qua cadit Alleluia, and is extended, ad diem dominicam in albis. The Church celebrateth this feast in remembrance of the 70. yeeres wherein the Children of Isarell liued in captivity in Babilon. The first Sunday in Lent, is called Quadragesima, because that from this Sunday vlt; ad cenam Domini, are contained 40. daies: and the celebration of this feast is kept, as a memoriall that Moyses fasted 40. daies when he receiued the Decalogue; And also because Christ fasted 40. daies, and ouercame the temptatiō of the deuill. Pascha, (saith Saint Hierome) hebraice dicitur Phasce, non a passione (vt plerique arbitrantur) sed a transiū nominatur: because the destroyer seeing the blood vpon the doore-posts of the Isralites, passed by and strooke them not. The Church is
 13 5 lemmizeth

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lemnizeth this feast in remembrance that Christ died and rose againe, and thereby passing from death to life, made (as noteth Saint Augustine) a way for vs that beloeue his resurrection: that wee also may passe from death to life, according to the saying of our Lord: Qui credit in me, tranſit a morte ad uitam. Iohn. 5. The Sunday going before Rogation Sunday is commonly called Rogation Sunday, for that the Church (at this time) was wont to be processions, and (therewith) prayers of thanksgiuing to God for the fruits then growing vpon the earth, with intercession for the further blessing thereof to perfect ripenes, for mans behoofe. Some suppose that these processions (now called perambulations) were vsed partly, for the better continuance of the knowledge of the limits & out bounds between parish & parish. Pentecost is as much as to say, as the space of 50. daies, because that betwene Easter day and White-Sunday (inclusiue) are fiftie daies. The Church continueth the solemnity of this feast in remembrance of the law giuen to Moles by God vpon the fiery Mountaine, on the 50. day after the departure of the Children of Israel out of Egypt. And for that the Holy Ghost (in visible signe of fiery tongues) came downe (as on this day) vpon the Apostles. This day was called (in the language of our

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our great Grand-Fathers) White-sunday.

The Reason why these Feasts are said to be moueable.

These feasts are termed moueable, because they follow the primations & course of the Sonne, and therefore haue not (annually) any fixed or standing place in the Kalender. The reason hereof is, for that these feasts are alwaies to stand (in the Kalender) for Sunday; partly because the Solar yeere, consisting of 365 daies and 6. houres being Hebdomaticall (that is diuided in 52. weekes) there is one day odd: partly, because those 6. houres put together every 4. yeare, doe make diem intercalarem, which causeth the Leapeyeare, therefore these feasts cannot continually fall vpon a certaine day of the month, like as the other feasts (ranging ouer all the daies of the weeke) ordinarily do; which therefore are called fixed, or standing feasts.

Of the difference betwixt the fixed and moueable feasts.

John Steffeler (the Phenix of Astrolegians, of his time) In Calend. Rom. prop. 31. setteth downe this difference betwixt the fixed & moueable feasts. The fixed, or standing feasts (saith he) nullum continent in se Mysterium, aut Sacramentum; but onely continue the remembrance of a thing on that day done. But the

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the moueable feasts (ouer & about the memoriall of a thing done) habent in se Mysterium aliquod; so that besides, that they also beare the tipe or figure of a thing past, or to come. The day of Christs Patiuity, pointeth at nothing to come, but sheweth onely that Christ on that day, viz. the 25 of Decemr: was bozne, non ergo celebratur ob Sacramentum. But the feast of Easter, ouer and besides a thing on that day done (hoc est immolationem agni edie factum) habet in se arcanum & sacramentum, because it was a figure of a thing to come: namely the offering vp of Christs most blessed body vpon the Crosse, for our redemptiō, & a representation, of a thing past, to wit, y^e deliuerance of y^e Children of Israell out of captivity vnder Pharaoh in Egip^t. Of the difference of these feasts (much like to this effect) wrighteth St. Augutine lib. 2. ad inquisitiones Ianuarij cap. 1. & 2. So doth St. Hierom also, in epistola de celebratione Palchæ. To these moueable feasts may be added Assention day, which is alwaies the Thursday next after Rogation Sunday. And Aduent Sunday which is so called de aduentu Domini; The holy church hath taken 4. Sundayes immediately going before Christmas, to make as it were a solemne preparation for the coming of Christ into this world: Therefore they be called the Sundayes of Ad-

uent

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uent, & the whole time is called the holy time
of Aduent. And this Sunday is alwaies the
last Sunday before Christmas, and is yere-
ly altered according to the diuersity of the Do-
minicall letter.

Eclipses of this yeare. 1625.

There will be foure Eclipses of the two
lights this yeare, that is to say: Two of
the Sunne and two of the Moone. The second
whereof will be of the Moone vpon the 13. day
March at 11. of the clocke, and 52. minuetts
at night.

The parts eclipsed will be 2. ho. min. sec.

The beginning of her eclt. will be at 12. 28. 25.

Her midder or true opposition at 1. 21. 46.

The end of her troule at 2. 14. 57

The other Eclipses will bee visible in the
parts beyond the Seas, & therefore I forbearo
to speake of the time of their accidents heere in
this place.

Astronomicall calculations of the planetary
motions for this yeare. 1625.

Saturne is retrograde from the beginning of
this yere vntill the 17. of Aprill, and then
direct vntill the 16. of December following, &
retrograde all the rest of the yeare.

Iubiter is retrograde from the 5. of Ianua-
ry vntill the 8. of May, and then direct all the
yeare after.

Mars

Mars is retrograde from the 6. of August vntill the 6. of October and then direct. He will be seene about the beginning of Autumne yeere of an vniuersuall bignes, whereby he will feare the ignorant people.

Venus is retrograde from the 12. of June, vntill the 26. of July, and then direct all the yeere after.

Mercury is moued contrary to the succession of the signes thzee times this yeare, that is to say, from the 11. of February vntill the 6. of March. and from the 8. of June vntill the beginning of July. And from the beginning of October vntill the 23. of the same moneth, & then direct all the rest of the yeare. Now who will be so vngodly or irreligious as to attribute moze vnto these heaenly creatures then is fitting: or else, as to thinke that they were made to no end, but onely to be gazed vpon as a signe at a doore. For, Deus nihil frustra fecit. And who can deny but that enery inferiour (a suo superiore regitur et gubernatur) is ruled & gouerned by his superiour. And therefore the starres (according to nature) haue power ouer the body of man, but not ouer the will, for they doe incline (but not enforce) a man to this or that. The Lord said vtque Dominarentur, & therefore (vt Domini minantur) they doe as Gods subordinate Magistrates threaten & denounce

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notiſce his fearefull iudgements vpon vs heere
on earth, vnleſſe wee obey his will heere, as
they doe in Heauen.

1^h Starre is but the inſtrument,

The Planet is the ſame:

The Signes alſo do repreſent

Iehouas mightie name.

In that all things created were,

Each other to ſupply:

The ſtrong each feeble doth vpreare,

Who can the ſame deny?

As God is ſoule to euery man,

And life to creatures all:

So rules he them that ruleth vs,

which Starres by name we call.

Diſdaine not then the noble ſkill

of Planets courſe and tide:

For they do rule thee by Gods will,

Yet God is ſtill thy Guide.

The gift of thine immortal ſtate,

is faith to God aboue:

Which teacheth thee by reaſon here,

how God imparts his loue.

A rule to know when wedding goes out
and comes in againe.

*Coniugiu Aduentus prohibet, Hilariq; relinquit,
Septuagena vstat. ſed Paſcha octaua relaxat:
Rogamen votitat, concedit Trina poteſtas.*

Thus

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Thus Englished.

The time of Aduent doth forbid,
That wedlocke be solemnized:
Yet on the day of Hilarie;
The Church is loosed and set free.
Then comes in Septuagesima,
And takes this freedome quite away:
Till eight dayes after Easter cease,
Which doth the Church againe release.
Rogation doth againe denie,
The Church her former libertie:
Which is released orderly,
On Sunday called Trinitie:
And in the Church doth still remaine,
Till Aduent Sunday come againe.

Now if you will know a reason, why the Church at these times prohibiteth marriage it is this.

In Aduent, by reason of a spirituall ioy that the Church (& so consequently euery member thereof for that time) doth or ought to conceive in the remembrance of her Spouse Christ Iesus, and so abandon all affections of the flesh.

In Septuagellina (which is alwaies the second Sunday before Shrouesunday) from which untill the octaues after Easter, the solemnization of marriage is by the Canon-lawes forbidden. The reason whereof is giuen, for that all this time untill Easter, is a time of mourning

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ning for the fall of Adam, and for the misery of man thereof ensuing. And Easter with the Octaves thereof is a time of Christs glorification, and so of ours also in him for his, and by him our conquest ouer death and sinne. And that therefore all carnall affection ought (during that space) to be wholly mortified in vs.

In Rogation so tearmed because of the special deuotion of prayer & fasting, then enioyned by the Church to call men, for a preparatiue to the ioyfull remembrance of Christs glorious ascending, & the descending of the Holy Ghost in the forme of clouen tongues shortly after. And in that respect the solemnizing of carnall matrimonie is forbidden from the first day of the said weeke vntill Trinitie Sunday.

Significations of the Thunder in euery of the twelue Moneths, according to the iudgement of Astrologers. Leopoldus.

If it thunde: in January it signifies strong winde, and abundance of corne and fruit.

If it Thunder in Februarie it signifies the death of many men, and especially of the richer sort.

If it Thunder in March signifies great winde, and abundance of corne and fruit, and strife amongst the people.

Thunder in Aprill signifies a good & pleasant yeare.

Thunder in May signifies a famine.

C

Thunder

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Thunder in June signifies plenty of Corn and fruit, especially of victuall, and cull sicknesse and infirmities.

Thunder in July signifies good victuall, but apples shall perish.

Thunder in August signifies prosperitie of Common wealth, but men shall be very sickly.

Thunder in September signifies abundance of Corne and fruit, & occasions of potentates.

Thunder in October brings strong winds, & scarcity, wth dearth of victuall & fruit of trees.

Thunder in November signifies abundance of Corne, and pleasantnesse of the people.

Thunder in December signifies abundance of victuall, & concord & peace amongst y^e people.

Now it shall not be impertinent in this discourse to shew what thunder is: Doctor Fulke in his booke of Metors saith: that thunder is a sound, caused in the Cloudes by the breaking out of a hote and drie Exhalation, beating against the edges of the cloud. It is often heard in the spring & summer, by reason that y^e heat of the sun then draweth vp many Exhalations, mixeth in the middle region of y^e aire, which cold and moist vapors, are together wth them, inclosed in an hollow cloud: but when the hot Exhalation cannot agree with the colones of place, by this strife being drive together, made stronger & kindled, it will needes breake out, which sudden and violent eruption causeth the

noise

noise which we call thunder. The sound of thū-
 der is diuers, after which men haue deuised the
 thunder into diuers kinds, making first 2. sorts,
 that is, small Thunder and great. But as for the
 diuersitie of sounds, generally it cometh of the
 diuers disposition of y^e clouds, one whiles hauing
 more holes then at an other, sometime thicker in
 one place the in another. The smal or little thū-
 der, is when the Exhalation is driven from side
 to side of the cloud, making a noise, & either for y^e
 small quantity, & lesse forciblenes, or else for the
 thicknes of y^e clouds walls, is not able to breake
 them, but rumbleth vp & downe within y^e cloud,
 whose sides are stronger then the force of the Ex-
 halation is able to breake it runneth vp & downe
 within, and striking against y^e cloud moist sides,
 maketh a noise, not vnlke to y^e quenching of hot
 iron in cold water. And if y^e Exhal. be weake,
 & strong, and the cloud not in all places of like
 thicknesse, it breaketh out at those thin places
 with such a bussing, as wind maketh, blowing
 out of narrow holes.

But if the cloud be so thin, that it cannot keep
 in the Exhalation, although it be not kindled,
 then it bloweth out without puffing, as wind
 cometh of a paire of bellows.

A great Thunder is, when the Exhalation is
 much in quantitie, and very hot & dry in quality,
 the clouds also very thicke and strong, but will
 not easily giue place to the wind to escape out.

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Therefore if the Exhalation doe vehemently shake the cloud, though it doe not at the first appeare it, it maketh a long & fearefull rumbling against y^e sides of the cloud, untill at y^e last being made stronger by swifter motion, it dissolueth y^e cloud, and hath liberty to passe out into the open ayre. The cloud being dissolved, dropeth down, and then followeth a shower of raine.

Otherwhile it shaketh the cloud, not long, but straight way rendeth it along space & time, whose sound is like the rending of a broad cloth, which noise continueth a pretty while.

And sometime it discussteth the cloud at once, making a vehement and terrible cracke like a gunne; sometime with great force, casting out stones; but most commonly fire, which setteth many high places on fire. And thus much for thunder, whereunto lightning is the next in nature, whereof there are foure kinds, which the Latins call Fulgetrum, Cornicatio, Fulgar, & Fulmen, of the last whereof I will insert a little, because this volume will not admit a long discourse. Fulmen is a most dangerous, violent and hurtfull kind of lightning whose generation is such as followeth: What time a hot Exhalacion is enclosed in a cloud, and breaking the same, bursteth forth, it is fit to fire, & with wonderfull great force sciteth down toward the earth. The cracke of thunder that is made when this lightning breaketh out, is sudden, short, and great, like to y^e sound of a gunne.

In often times a great stone is blowne out
 which they call the thunderbolt, which is made
 in this manner. In the Exhalation which is ge-
 thered out of the earth, is much earthly matter,
 doctering together by moisture, being clam-
 my by nature, consisting of brimstone, and other
 metallike substance by the excessive heat, is har-
 dened as a brycke is in the fire, & with y^e mightie
 force of the Exhalation strongly cast toward the
 earth, and striketh downe steeple, & high build-
 ings of stone, and of wood, passeth through them,
 setteth them on fire, it likewise cleaueth trees
 and setteth them on fire: and the stronger y^e thing
 is resisteth it, the more harme it doth to it. It
 is sharpe pointed at one end, and thicke & broad
 at the other end, (as though by the fall it had ben
 broke in the middest) which is caused, by reason
 that the neither part, as heauier goeth to the bot-
 tome of it, so is the top smal, & the bottome thicke.
 Men write, that the thunderbolt goeth neuer
 above five fote deepe, when it falleth vpon the
 earth: which standeth with reason, both because
 the strength of it is weakned, before it come so
 nere the ground and also, because the continuall
 thickness of the earth breaketh the force, were it
 neuer so great.

Aristotic and other writers diuide this light-
 ning into three kinds. The first is dry, which bur-
 neth not to be felt, but denideth and pearceth wth
 wonderfull swiftnes; for being subtle and pure,

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It passeth throzow & poluzes of any thing, be fire
never so small, and such things as give place
to it it hurteth not, but such things as resist it de-
uideth and pearteth. For it will melt money in
mens purses the purses being whole and unhar-
med. Yea, it still melt a sword in the scaberd, and
not hurt the scaberd at all. A wine vessell it will
cleave, and yet the wine shall be so du'l, that by
the space of thre daies, it will not ruine out. It
will hurt a mans hand, and not his glove. It will
burne a mans bones, withut him to ashes, & yet
his skinne & flesh shall appeare faire, as though
nothing had come to him. Yea, otherwhile the
whole man, in the moment of an houre shall be
burned to ashes, whereas his clothes shall not
seeme to haue bene touched. It will also kill the
child in the mothers belly, & not hurt y^e mother.
And all because the matter is very subtil, and
thinne, burning and passing throzowe whatsoeuer
it be, that will not giue it free passage.

The second kind is moist, and because it is
very thinne it burneth not to ashes, but onely
blasketh or scortcheth trees, corne and grasse, &
by reason of the moistnes it maketh all things
blacke that it toucheth nere, as moist wood bur-
ning is smoakey, and maketh things nere it to
be blacke and smoakey.

The third kind is most like to our common
fire that we haue here on the earth, of grosse and
earthly substance, wherefore it leaueth a print
where

It hath bent, or else consumeth it into ash,
if it be such a body as will be burned wth fire.

Predictions of this yeare according to the
naturall course of the Heauens.

In this yeare is signified a windy winter, a
great spring time, a variable Summer, with
annual tempests, a dry Autumne, plenty of
winter, the death of swine, and dearth of wood,
many tertian fevers, men shall be vexed with di-
uers languishing diseases, old men and men of
middle yeares shall dye, many scare-fiers, much
but small store of fruit. And besides.

Nothing will fall out well this yeare,

To them that Idols doe vpreare.

For he that serues a grauen God,

Shall feeke Heauens wrath and heauy rod.

To whom now will ye liken mee, that I should be
like him, saith the holy one? I say 40. 25.

I, euen I am the Lord, and beside me there is no
Saviour. &c. chap. 43. 11.

All they that make an image are vanity, and their
delightable things shall nothing profit & they are their
owne witnesses that they see not nor knowe: there-
fore they shall be confounded.

Who hath made a God, or molten an image, that
is profitable for nothing?

Behold, all that are of the fellowship thereof shall
be confounded: &c. chap. 44. 9. 10. 11.

I wonder (if Idolaters eyes were out, so that
they could not see a picture how they would re-
ment

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der God, or keepe the true number of their prayers without their superstitious beades.

God is a spirit, & they that worship God, must worship him in spirit and truth. Iohn 4. 24.

And wise Cato could say :

Si Deus est animus nobis vt Carmina dicuntur

Hic tibi præcipue sit pura mente colendus.

Likewise the spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirit it self maketh request for vs with sighes, which cannot be expressed.

But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the saints, according to the will of God. Rom. 8. 26. 27.

Therefore it is the internall and not the externall worship that pleaseth God, whose name be ouer blessed for the continuance of his true religion amongst vs. Amen.

Lauds Deo

God blesse our King and his dominions:
From Rome and Spaine, and their opinions.

FINIS.